/843 cont./

836 The question of a possible illegitimate birth is related to
•849 this discussion. Children who have reached puberty are sufficiently enlightened on the subject of sex life (p. 280). After an instance of adultery, neither of the guilty parties, who probably always return to their lawful partners, thinks of the possible consequences of their meeting. As a rule, however, unmarried couples avoid intercourse before marriage, for the girls maintain a remarkably strict reserve, even toward bold youths. This union, however, may have occurred among young people who had already tacitly agreed to marry. In such a case they have been legitimately married long before the fruit of their mutual love appears. Hence there is actually no recognizable illegitimate birth among the Tamana (22).

69 22. This is not to deny sexual intercourse by strategy or force between European sailors or farmers and Indian women; the consequences are known far and wide. What the natives themselves thought and still think about this is only occasionally, but clearly enough expressed in the jealousy with which they guard their women and girls in the presence of strangers. See pages 336 and 353 /in untranslated portion of this work/.

834 The separation of children by sex at the time of puberty is intended chiefly to preserve their premarital chastity, as is expressed in clear instructions and warnings. Young people know very well that they are being watched, and although it is difficult for them to avoid the sharp eyes of adults, they sometimes succeed in doing so. On such occasions a bold lad will permit himself unseemly conduct with a girl. Such secrecy is seldom possible and is censured by every adult, in fact, seriously punished by the parents of the little culprits. There can be no question of sexual freedom for the Indian women. The Tamana are not familiar with any kind of outlook of chastity. They demand decency of young people before marriage, just as they wish to insure freedom